X796 And the old woman And the old man, those who
887 made and refined salt, and sold and trafficked in salt, and those who dwelt in the salt marshes, drank wine.
463 Wine was drunk, and one became besotted. In their
273 midst they poured out the wine in a flower-decked jar.

X796 One of the men poured out [the wine], and pre-
273 pared it and distributed it. This one was not one who had made [his wife] pregnant, whose wife was with child. If he who poured out the wine had made [his wife] with child, [then] he would not make one drunk; men would not be drunk. They would only counterfeit drunkenness; no one would become besotted [from] the wine.

And when the feast day had ended, when it had
[578] been celebrated, at nightfall all then lay about. And some who were well-besotted insulted one another, or belabored others, or cried out at others. And at last they fell exhausted, and slept as they fell. And whoever yet had wine which he had left over, which he had left because he had been sated, which was named sleep-producing wine, afterwards, next day, he drank and finished it.

683 And any who had mishandled others, or brawled
X796 with them, or cried out at them, thereupon, when day broke, when they had come to their senses, supplicated [the injured ones to drink] this same wine, that they might satisfy them. And those who had not drunk, who had been cried out at or affronted, they let themselves be satisfied with [drinking] the wine; the offense was pardoned, and he held not against [the supplicants] their dispute, their injuries, etc.

Here ended and concluded the feast of Tecuilhuitontli.

iztachiuhque, yn iztatlatique, youan yn iztanamacaque, yn iztaoecuiloque, yn iztapan tlaca: tlàtlaoana tlàtlaoano, mocàtlaoantia, tlanepantla xochapantica qujoalmana yn vctli:

cr tlacatl tetlaoantia, qujtetreca, qujtemamaca, amo ichoqui in tlavcatia, in vctli yciouh. Auh intla tlauitztia tetlaoanti, amo teiujtitiz, amo yujntioaz: çan teyujcopina, niac itechquiçaz in vctli.

Auh yn onetz cemjlhujtl, yn oajlhujtlaque yn oiooac, mec netetreco: auh in cequjntin yn ovcliujntique, aço teixco, teicpac nemj, aço temjctia, aço tetzatzilia. Auh çatepan quaquauhtenuetzi, cocochi, cocochuetzi: auh yn aqujn, yn oc qujcaoa vctli, in qujxujcaoa, itoca cochvctli, qujn imuztlaioc inqùj, in qujtlamja:

auh yn aqujn temicti, yn aço teoac, yn anoço tetzatzili, qujniquac yn otlatvic, yn omuzcali: çan ie no ie in vctli ic tetlatlauhtia, ynic tciolcuja. Auh yn aioni, in tzatzililonj, in pinauhtilonj, njman moiolcuja ynica vctli, motlapopolhuja, amo qujnolnamiquilia, yn inneaoalia, yn innemictiliz etc.

Nican tlamj, nican tzonquiça in Tecujlhujtontli.

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it, or reproach or revile him; [that he not be] cried out to, or in bad grace.

And when already it had dawned, guests would be procured; there would be receptions, and there would be invitations to dine. There was much preoccupation and bustling. All was put thoroughly in order. Paths were adorned; the courtyard was prepared; the ground was leveled and smoothed; earth was scattered on it; it was wet and sprinkled; sand was strewn on the surface; reed tips were arranged, suspended, laid out, and draped. There where there was to be dancing they were scattered.[5] This was the task and obligation of the musicians, who were in charge.

And some plucked and removed the feathers from birds, and dressed them; or slew, singed, and dressed dogs; or prepared and cooked meat, and braised it in pots. Some ground and powdered tobacco and with a heavy straw filled tubes with it. And among the tubes was the labor of the old women. They made tamales and wrapped them in husks. They made tamales using dried grains of maize; they made white ones with beans forming a seashell on top, and meat cooked with maize. They made tamales of meat. Some cooked the tamales in an olla. Some washed the maize grains which had been cooked in lime. Some carried and drew water, or poured it. Some broke up, ground, and pulverized cacao beans. Some mixed cooked maize with chocolate. Some cooked stews, or roasted chilis — different kinds of chilis. All night they remained there. Vigil was kept. They kept watch. There was constant awaiting of the light. They sat holding vigil and chattering.

And when it had dawned, thereupon there was sweeping in all parts, the laying out of straw mats in all places, and the setting out of seats. Straw beds were spread out, frayed and interwoven at the edges. Already was prepared and lined up all which might be required.

Already arranged in order, in their respective places, and assigned to their proper tasks, were those who were to be waiters, who were to serve. No longer was the hour, he who had invited the guests, concerned; the care, all provision of comfort to others, had been assumed and taken over for him, so that there would be no neglect or carelessness.

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5. In ibid., subsequently follows descendido.

sub in ic oallathui coatiom, xepiclox tecomocuallox, ehca nenhamanalo, netetequipachoalo, tlatlacencualo, vehichicoalo, itholchichicoalo, tlatlaixmanalo, tlatlalcmualo, tlatlacujcujox, tlastemalo, tlavililio, tlatzatzihujlo, tlaixcalhujlo, tolquatectco, tlapipilolo, tolquatectli moteca, mopipilox, I vncl netecilox, tlatzteciolo, ÿin ichoā intequjuh incocol, cocoltilo, in cujcanjme.

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suh in cequjn tlavivitla, tzcolhuivitla, tzcolchichios, itzcujnmjctia, itzcujnchichinco, itzcujnchichios, nacachichios, nacapaoaci, cōcoztlatia, in cequjn yietlalchios, yiethlxaqualoca, yierema teçacatica, suh in nextitlan, ichoan intequjuh yn ilamatque quichios tamalli, piqui, timalox, tlatlacioia, quatecuicuilli quichios, nacatlacio, nacatamalli quichico, cequjn tamalpaoaci, cequjn nextamalpaca cequjn açaçaca, atlatlacuj, otetecu, cequjn cacaoatl quixamanja, cacaoteci, tlacuechox, cequjn tlaxcalhamalnelox, cequjn molchichica, chilixca, chichilixca, çan iuh cricoal in nemox tonçolo, tonçox tzontçolo tlavilli quixtox, chachalacoatoc,

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suh yn otlavincalleuac, njman ie ic tlatlachpano, petlatetco, icpaltetco, çacapechtli motetca, motevmolox, tlatevimollolli, ie ic tlaenoc, ie omocuecuecuetilli, in iequjch monenequja,

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ie omotenequnque, ie in mitmania, omotēequipantique, in tlatequipanoque, in tenamiquinque, nocmo quen ipā in teomotenanj, ça iequjch ynecuitlavil in teca machica, I tepantlaca, in maca onjccaoalo, onjcacoalo,

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